THE GOSPEL.

Pulpit Proclamations in the City and Suburbs Yesterday.

Frothingham on Spiritual Convulsions.

Bishop McQuaid on Public Schools and the Rights of Parents.

Freeman Clarke on "Where to Put One's Treasure."

BEECHER AND TEMPERANCE.

Dr. Hall and the Responsibilities of the Ministry.

CHURCH OF THE DISCIPLES. Science and Prayer-Sermon by Rev.

George H. Hepworth. At the Church of the Disciples a very large sudience gathered yesterday morning. The singing, in which all the congregation joined, was

Mr. Hepworth took his text from J. Kings, 1, 17-"As the Lord God of Israel liveth, before whom I stand there shall not be dew nor rain these years, but according to my word." The Prophet Elliah. the preacher said, was a model man physically. He had the muscle of Hercules, the shoulders of amson and the grace of Saul. He spent his youth in the forests of Glead, east of the Jordan, nd was early trained to endurance. His beard flowed to his waist, his face was browned by a Syrian sun and his figure was tall and commanding. Many a time he had huried dismay into the midst of the robbers who made their home in the mountain fastnesses and protected the shepherds of the plain by his valor and prowess. At the time of the text he stood in the presence of the apostate King of Israel to denounce the corruption of his public and private life. Ahab had married the wrong woman. She was a bagan, and in marrying her Ahab married all her gods. Things had come to a bretty pass, and even the Lord was tired and out of nations with his arrests.

woman. She was a bagan, and in marrying her Ahab married all her gods. Things had come to a bretty pass, and even the Lord was tired and out of patience with his servant.

First, Elijah staked his life on his conference with the King. He was a man of convictions, and when he believed he believed with all his might. We, of this day, make believe a good deat. We go to church from fashion or from custom too much, and not because we have any very firm or decided convictions about religion. If the minister preaches a good sermon we think religion a very admirable thing. We grow hot of a sudden and resolve to devote our lives to its service. It, on the other hand, the minister has been ousy all the week, or bored to death by those who have no business with him, and preaches poorly, then we lose our interest in religion itself, or think it is not so very much, alter all. This hanging our faith on the minister is all wrong. John Knox was a man of conviction. Nineteen years in the galleys did not crush him, and when ne stood before Mary and denounced her and her ways he was ready to die, but he could not be dishonest. When Luther stood before the princes and cardinals of the Diet of Worms he said what he thought, and he could not be induced either by bribes or threats to retract a single word. These are the kind of men we want to-day. A man ought to have convictions on all the great subjects of religion.

In the second place, the story of Elijah makes phain the difference between paganism and Caristianity. On the top of Carmel the priests of Baal prayed till their voices were hoarse. Still, the clouds did not appear. The red-hot can blazed down on them, as it in contempt of their words. The pile wound not light. When Elijah began to cry aloud to the true God, however, a troop of angels, each with a blazing torch in his hand, came down from the surge of the god of Israel. Such things do not occur in our day, at least they do not occur in just that way. The same miracle happens, but it does not make its appeal to eye, ear

LYRIC HALL.

Raps at Religious Revivals and Revivalists-Philosophy of Piety and Pantes-Sermon by Rev. O. B. Frothing-

The revival of religion was the subject of W. Prothingham's discourse yesterday morning. These spiritual convulsions, he began, always follow very closely on the heels of commercial disaster, be cause such a disaster throws so many men out of employment and reduces so many to poverty. War is certainly worse than a commercial disaster. because it brings greater misery. And yet war is not followed by spiritual convulsions, because war instead of throwing men out of employment, finds work for all. It kindles the flame of combat in them, and even in defeat the passion of rage is their consoler. War nerves men; commercial disaster unnerves them. War shows men what they can do: but a commercial disaster shows them what they cannot do. Therefore CONVULSIONS OF RELIGION

follow hard after panic, and not war. The very word "revival" is suggestive. Things that are revived are supposed to have existed once. In the fourteenth and filteenth centuries there came the revival of letters, as it is called. The Greek mind seemed to be obsolete. Men were thinking of saving their souls and of other things. People were not aware that there had been a living mind. This mind some through the dismal sermons and ghastly songs. They saw the orators, poets and dramatists, and the intellectual world was revived. It was left all over hurope; it was spontaneous. It came like spring after winter. There may be a revival of a revival of poetry or special schools of poetry, and a revival of philosophy or special phases of philosophy. The religious sentiment is a deathless sentiment—when something like hope, trust, and a desire for something dutside themselves, makes them nunger for perfection of for the ideal. But certainly we cannot foresee the rime when his is coming. A thousand things will trainple it down in the dost; out scoper or later it will show itself first in a thirst after good things, in respect for character, in reverence for pure principles, in generally and in devotion to the grand concerns of life. It will also show itself in a histered of evil, in the hope of reform and in reverence for the infinite love. This will be a wived are supposed to have existed once. In the

NATURAL REVIVAL OF RELIGION. It will come without any machinery, without ropes or pulleys. It is sweet and occuping, and may come to-morrow. This is not what people generally mean when they speak of reviving religion. What they wish to revive, then, is something peculiar. It is not poyousness of nature, it is something gratted upon the man—something altogether by uself. Religion, as communic consists.

bring back to existence old ideas which showled have died long ago. Is it right to revive the conviction that homan nature is simil? We can build and paint and make the exterior of existence very beautiful. What is wealth but vanit? What is life but a span? Your knowledge is do cayed and you are a poor naved soul standing upon the margin of life, with everiasting de ath upon one side and everlasting life upon the other. Is it worth while to revive an idea like this? It was BORN OF POVERTY AND ANORANCE out of a frightful chaos of the world. It certainly made men no happier; net ner died it stimulate their ambition. It did not make the world more glorious in their views. They think that even at their best they are worth nothing. It is spoken of as an inware disease—p. corruption. It is impossible for such a thing yo be in the brain and not affect the physical organization. A man is no happier when he, is told that he has scrobial or consumption. Is the sinulness of human nature an organic fact or a theological fact? People are good in proportion as they are happy, because their here are no morbid humors gathering around the heart. Impurity and austerity go together. In the name of goodness this idea of human sinulness must be denied. What bearing has this idea in life, government or reform it a very eminent English divine said—"It were better that the sun, moon and stars should have been and women in it die in the extremest agony than that a human soul should exommit any venal offence." This is no more than we all believe in a certain sense. Such a man must be afraid to tread lest he should step upon something precious. Take covernment with its responsible positions, marriage and human friendships. Can you conceive of it without involving sin? If you go at all you must take these risks. It is necessary that a man who believe the a certain sense. Such a man who believe in his marriage and human friendships. Can you conceive of it without involving sin? If you go at all you must take these risks. It is necessary th

TABERNACLE BAPTIST CHURCH. Rev. Wayland Hoyt on the Sleep of Death-The Tomb of the Christian Open

on the Other Side-Believers' Souls Not Touched by Death. It was Communion Sunday in the Tabernacle Baptist church, Second avenue, near Tenth street. yesterday, and after the morning sermon the ordinance of baptism was administered according to the Baptist ritual by immersion in a font near the preacher's desk. Rev. Wayland Hoyt, the pastor, who had recently tendered his resignation, led the exercises, but made no allusion to his contemplated departure except what might be interred from his supplications for unity and prosperity to the Church and its counsels. He named as his text Acts, vii., 60-"And when he had said this he fell " I have been much struck, said Mr. Hoyt, by the narrative I have lately read, of the last hours of Daniel Webster. He came back to Marshfield for the last time, from the triumphs and deleats of a busy life, to die. As his friends gathered round him in this last scene of his great life he seems to have been searching for some sure soluseems to have been searching for some sure soin-tion of the problem of human existence. None of the brilliant utterances of that profound thinker and wondrous orator contained deeper truth than when, in this supreme hour, he said, "No man who is not a brute can say he does not lear death." No man possessed of reason can doubt the existence of a God. I see Him everywhere about me in the works of creation and the ordering of affairs. What Greek and Roman sages and philosophers vainly tried to solve by the deductions of logic has been inity mannested by the revelation of Christianity. The idea of

tried to solve by the deductions of logic has been inity mannested by the revelation of Christianity. The idea of Christianity is the only granite thing on which the soul can rest content. Men died before Christ. Adam and Seth, Jared and Methuselan, walked in the desh 963 years; yet to those who lived longest death was not to be escaped. Men built tombs in the rock to last while the earth remained. This Christ revealed it there was no sure light on the life beyond. Good men and great intellects before had glimmers of the truth, but no firm assurance. Cicero tells us that while reading "Pluito on Immortality" he believed it, yet doubted it again on laying the book aside. But for us it is a settled fact, as sure as hie itself. We have the proof not alone in reason and the Divine promise, but in the history of the Saviour. He was man. He died. He passed through the gate of the grave to come again renewed, enlarged, giorlined by the triumpn over death. He has brought to those who accept his savivation life and immortality to light. Though the tomb be sealed, for His iollowers it is open on the other side. Thus, in the text,

STEPHEN FELL ASLEEP.

Death loses its snapes of lear. It is sleep. Rest for the weary body, relief for the suffering frame. Christians who sleep in death are, as to their souls, in conscious life. Death affects only the body, hot the soul. It sleeps not. Even during his the thinning part rarely, if ever, sleeps. When the gates of sense are closed by sleep, when sight, smell, touch, hearing cease to repeat the scenes around us, our minds are often most active, our intellects most active, as though escaped from the thrall of the body. In sleep the mathematician solves problems which had baffied his wasking skill. I have arranged sermons in sleep, one a Thanksgiving sermon, one of the best enorts of my life. While the mob of inuritated Jews were crushing the first chris

he saw beyond the chasm of death the bright life of Paradise. He saw his Master waiting, standing with outstretched arms to welcome him to THE BLESSED LIFE BEYOND.

Which was the most real death or that brighter life? He fell asleep. The vision was the reality. Man's creekly, which siew Him, was but the passing dream. His woul siept not, only the poor, battered, crushed, mutilated body. The scene of the sacred cross furnishes its proof. To the contrile and believing criminal who suffered beside the Master He said, 'This day shalt thou be with me in Paradise.' There was no sleep for the soul of the repentant thie. His body sleep the sleep of death, but his soul passed into the life of the blessed, into the life Elysium whose portais we call death. Stand reverently by the graves of buried loves, deck the tomb with flowers, resort thither for your mest sacred mustings; yet is the true epitaph to be inscribed thereon.

"NOT HERE, NOT HERE, BUT RISEN!"

Stephen saw nothing in death but the way to a nobler life: saw nothing in death but the way to a nobler life: saw nothing in the grave which could deter him. Oh, worker! oh, sufferer! ye should welcome death, the deliverer, which opens heaven. Not alone to the soul is the promise of the new life. In God's good time, after the particles of these bodies shall have passed into the great economy of nature, from some undiscoverable source will He raise us up spiritual bodies, which shall be joined to our blessed and redeemed spirits, and the reunited soul and body be swatned in the blessedness of neaven, to shout, "Oh, death, where is thy victory!" The sufficiency of the set by the control of the strong of the set is thy victory!" The sufficiency where is thy victory!"

spirits, and the reunited soul and body be swatned in the biessedness of heaven, to shout, "Oh, death, where is thy sting! Oh grave, where is thy victory!" Thus has Christ transformed everything for us, giving us a generous liberty in the promise, "All things are yours;" and death becomes an angel in dark robes, opening the gates of the better lite. Nor need we doubt His promise, because we do not now feel ready to die. He will furnish us dying grace at the proper time. Now He requires us to work. When you come to death he will welcome you to the other lite, as Stephen saw him waiting to welcome him. You shall sing through the dark vailey.

the dark valley, "DEATH TO UNBELIEVERS." I have been talking about Christians only. If you do not accept the Master's terms, if you reject His mediation, there is another side to the picture. If you are not yet enrolled among the disciples of this divine Saviour, whose death brought like and immortality to hight, I beseech you in penience and laith to embrace Him while yet there is the opportunity.

ST. CECILIA'S CHURCH.

Opening of the Mission by the Jesuit Fathers-An Immense Attendance-Eloquent Discourse by Rev. Father Da-

The new Church of St. Cecuia, corner of 105th street and Second avenue, was filled to overflowing yesterday morning, on the occasion of the opening services of the mission, given by the Jesuit Pathers. Every seat was occupied and the aisles packed so that no more could be admitted. what they wish to revive, then, is something peculiar. It is not joyousness of nature, it is something grafted upon the man—something altogether by itself. Religion, as commonly considered, rests on two conditions, it assumes two truths. The first is the belief in the sinfulness of human nature; the second, that through the city under the energetic most important in the city under the energetic most in the city under the energetic date and second, that through the city under the energetic date in the city under the ener This new parish promises in time to be one of the

sional," and on Thursday evening "The Catholic arch is God's Church," On these subjects he Church is God's Church." On these subjects he profosed to appeal to the reason and the intellect of his hearers. Seats will be specially provided for strangers. The reverend gentleman's powerful discourse had a most visible effect upon his hearers. The exercises of the mission will consist of masses each morning at five, six and hali-past eight o'clock, with vespers and benediction at hali-past seven in the evening. Sermons and lectures will be preached at the exercises.

CHURCH OF THE HOLY INNOCENTS.

Bishop McQuaid, of Rochester, on Free Education-The Rights of Parents and the School Question.

Bishop McQuaid, of Rochester, delivered a lecture on the public school question last evening at the Church of the Holy Innocents, corner of Thirty-seventh street and Broadway. He said that the common or putife school system was unquestionably a failure. The system was forced upon the country originally by the majority against ail right and, justice, and has been kept in operation ever, since by the same means. The time has come now, however, when the matter must be dis-cussed thoughfully, and thoroughly, because the most important interests are at stake. We claim that there can be no true education without religious education. It is simply an absurdity to say that any teacher, no matter what his religsay that any teacher, no matter what his religious without letting fall some seed which will take root either for good or evil. We oppose the present system on two grounds—religious and political. On the ground of religion, because every parenthas the right to say under what religious induence his child shall be reared. On political grounds, because the State has no more right to control the education of the young, than to feed and clothe them, the system is radically wrong and in reality invites and encourages pauperism. Governor Brown while addressing the seventh National Teachers' Convention in St. Lonis, said:—"It is a very customary declaration to pronounce that education is the safeguard of republics against the decay of virtue and the reign of immoranty. Yet the lacts can scarcely bear out the proposition. The highest civilizations, both ancient and modern, have sometimes been the most dagithous. Nowadays certainly your prime rascais have been educated rascais. I know you would be angry it said this: but I am only quoting from this gentleman, and if you go to Anburn, Sing Sing and other prisons and examine some of the criminals confined there you will find that there is truth in the Governor's words. If parents wish their children educated in Christian principles they must seek out honest, Christian men to be their teachers. The position taken by the Eishop may be summed up as follows:—Parents have the right to educate their children. It is wrong for the State to interfere with this right, By the establishment of common schools at the expense of all taxpayers, the State does interfere with this right, especially in the case of poor parents who find it a burden in decommational scaledinies to other and religious instruction, does not lessen crime, large eachools, "barracks" without religious instruction, does not lessen crime, large dechools, "barracks" without religious instruction, does not lessen crime, large who have the education which it is willing to pay for the december of the protect in finds it ious views may be, can instruct our young people without letting fall some seed which will take root either for good or evil. We oppose the present

interest and is the same. See thinks only of the little sufferer and tries to lessen its pain. A treasure is where an heart is. It is whatever we most think about and is a common purpose and gives unity to our like. It vitalizes it because we nave something to think about. Any purpose or any object is better than a purpose ess or objectless existence. Our heart follows our treasure. If it is noble we profit by it? If ignoble it is the opposite. The treasure of the theologian is his dogma. Insane people are the treasures of some; they become attractive to those that help them; others have treasures in the blind; again some in idiots. The Church is the treasure of some, and with many the church of all souls.

Is foo vain.

They devote themselves to dogmas and creeds, and questions that are of no cartally service. So will some frinitarians nave Christ eclipse God even as they hold that the Church eclipses Christ; and these are of those that don't care what comes of humanity so long as their idea of Church is not demonished. Man's true treasure is the work which God gives him to do. When he devotes himseli to that work it becomes lovely and interesting. We wonder when we see the laborer returning from his daily toli with his tin pail, what chance there is in like for him. The satusfaction that he has performed his day's work is to him all the joy he wants. It orings him nearer to his food and he feels a contentment that the pampered some of prosperity never can experience. There are two classes of politicians in this country. One tries to serve the land in making laws for the common good and the development of its industries, while desiring the extension of the domain of valued liberty. Such endeavor to put good men in office and keep bad men out of it. The other class of politicians are those that seek office and knew you and humanity oetter. Always keep God in view and remember He made us for something, whatever your hands find to do, do it thoroughly, and then you shall be giorified. Mr. Clarke closed with an el

SIXTEENTH STREET BAPTIST CHURCH. Christ as an Atoning Sacrifice for the Sins of the World-Sermon by Rev. Mr.

Jutten.
A neat and tasteful church edifice is the Sixteenth street Baptist church, between Seventh and Eighth avenues, and the congregation, judging from the attendance yesterday morning, large and quite fashionable. Rev. David B. Jutten, the pastor, occupied the pulpit. It being communion Sabbath the subject of the discourse had ref-erence to this ceremonial. His text was "In the Lord nearly all things are purged with blood." The Jewish high priests spoke contemptuously of Christianity because it had no gorgeous temples and solemn rites and ceremonies. Jesus answered them. "My temple is the vault of neaven, my rites are the rites of the heart." The high priests offered up the blood of bulls and goats, but they could not take away sin. Jesus shed His own blood. His covenant is a richer one than that of the Jews.

has been for ages, how shall my sins be remitted? They are a dark cloud between heaven and us. I read this question in every age. It is true that a designing priesthood may take advantage of this, but this does not destroy its truth. It is recognized by the Scriptures. They teach us that an is the cause of all our wee and speak of heaven as a place where there shall enter nothing that shall offend. This degree of Providence no one is able to withstand. I read in the lament of Isanah. THE GREAT QUESTION

our sins have driven us away. How shall sin be remitted? That is the question. The text gives us an answer to this query. The term remission itself means something that is but away. Our sins leave us when they are remitted. Remission, in a legal sense, means discharge from some obligation. In an evangencial sense it means not merely relieved a disease, but insuring perfect health for a more. Why was

more. Why was BLOOD SHEDDING chosen for the remission of sins? I tell to not know, and I do not believe any one else does. We may inier, we may congecture, but we cannot know. Still, in reading the Scriptures, there are certain inferences which are justifiable to draw. Bird also so sacred and precious a thing that in shall not be easen. Blood is sacred to the propose of atonement, Let us consider a lew the grose of atonement. Let us consider a lew the grose of atonement. Let us consider a lew the grose of atonement. Let us consider a lew the grose of atonement. Let us consider a lew the grose of atonement. Let us consider a lew the grose of atonement. Let us consider a lew the grose of atonement. Let us consider a lew the grose of atonement, Let us consider a lew the grose of atonement. Let us consider a lew the grose in the sort and the grose that the lems to grose the grow that the may be substituted for life. And is not life a precious thing? We read of persons who would have given MILLIONS FOR LIFE. BLOOD SHEDDING

hie may be substituted for life. And is not life a precious thing? We read of persons who would have given

MILLIONS FOR LIFE.

Lafe is munitely precious. I suppose that when the Jew brought his victim before the priest he felt that the animal's hie was given for his life. This is want our Father intended to teach us. My hearers, what was it that saved us? It was not clarist performing miracles; it was not that He had not where to lay his head; it was not that He gave his precious life. Another lesson that God intended to teach was that sin may be transferred. Whenever a man sins he cannot explate his sin in himself. God always commanded, oring something living. Among the most solemn scenes in the Jewish service was where the priest sacrificed a bullock, without flaw or beemish, to the sins of the whole congregation. Still another thought is that we cannot appoint our own atonement for our sins, but that the remedy must be given by the Creator. Man cannot make life. God, in presenting bloodshed, meant that He slone could prepare the sacrifice. Still another thought is that the sacrifice must be innocent and witnout spot or blemish, and this was Jesus. Some arguments might be advanced to substantiate this statement. Employment of sacrifice is a universal custom. Christ said to the Jews, "Unless ye cat of my fesh and drink of my blood ye shall not live in me." The blood of Jesus cleanses us from all sin. We are told to draw near the throne of grace through his blood. Another argument is that although God loved Jesus more than anything eise, yet He gave His blood. Surely if any other means would have answered He would have employed them. See Him on the cross.

BLOOD, BLOOD, BLOOD,

Drop, drop, drop, Our Saviour was so anxious to impress this on us that He gave that Last Supper described the lessons to be learned from the text. Sin, although we often speak of it signtingly, is no slight thing. We can only be saved through the bottod of Jesus; all other methods are isalitres.

After the sermon three ladies and a chi

FIFTH AVENUE PRESBYTERIAN CHURCH.

Dr. John Hall on the Duties and Responsibilities of the Ministry-The Levites of the Old Dispensation-Sacerdotal Functions Among the Jews-Paupers and Poor Ministers' Families. Dr. John Hall preached yesterday in his church,

at the corner of Fifth avenue and Nineteenth street upon the duties of the Levites of old. He drew lessons from them to apply to the ministers of the present day, the whole sermon being de-signed to draw forth a good collection from the congregation for the fund for the relief of clergymen's widows and orphans, and there is no doubt of its having had the desired effect.

Dr. Hall said that the Levites were appointed by the Lord Jehovah to perform the functions around the Tabernacle, not in a sacerdotal sense like the children of Aaron, who himself was High Priest,

and no one needs to lose his temper. It is absurd to discuss the question of mitolerance abroad while ye have such a glaring instance of intolerance at home. No permanent settlement of this question is possible but one that recognizes the equal rights of all citizens. We may trouble the politicians by our agitation. So much the better. It will give them a subject to exercise their ingenuity on the state of schools that embraces all the people while sale of schools that embraces all the people while sale of schools that embraces all the people while sale of control the instruction and training of their of schools that embraces all the people work to show them if we can do no more than point out weak institutions of the state, an education in hardinature of the state, and the was evident that the heads of families present intend giving the subject of the school and it was evident that the heads of families present intend giving the subject of the school and it was evident that the heads of families present intend giving the subject of the school and it was evident that the heads of families present intend giving the subject of the school and it was evident that the heads of families present intend giving the subject of the school and it was evident that the heads of families present intend giving the subject of the school and it was evident that the heads of families present intend giving the subject of the school and it was evident that the heads of families present intend giving the subject of the school and it was evident that the heads of families present intend giving the subject of the school and it was evident that the heads of families present intend giving the subject of the school and it was evident that the heads of families present intend giving the subject of the school and it was evident that the heads of families present intend givin

mon on Special Providence and Natural Laws. There was an old-time congregation yesterday

forning at Plymouth church. Within and without there was a dense crowd, and when every available hearing and seeing place was secured hundreds went away sorrowful, because they could not get nearer than the outer gates. The exceptional causes that brought about this result were the admission of eighteen new members to the church on a profession of faith, and the baiminess of the weather. It was Communion Sun-day, too, and this brought out the memlarge numbers. Mr. Beecher was in excellent voice, spirits and health, and thus all things worked together towards the good time which yesterday morning's service gave to those who took part. Among the anannouncements were several in relation to the temperance movement; one in which it was stated that a meeting would be held at Dr. Cuyler's church on Tuesday evening next in relation thereto, and another of the Ladies' Union prayer meeting every Friday morning, at eleven o'clock, at the Church of the Piigrims. After reading these notices Mr. Beecher said:—I need not say how strongly isympathize with these movements that are to be made throughout our land now for the

our morals
in one respect—namely, the abolition of intemperance; for I do not suppose that this battle is to be fought by one generation, for It is one that must be fought over again by the next. I regard it as one part of the great battle of the spirit of man against the animal man. Therefore it must be done in each generation, yet in each generation every effort should be made to stifle so great an evil as intemperance and so great a crime as the making of intemperance. There is no other crime like that which makes criminals. All other causes put together are not so pientiful in that respect as the saie of intoxicating drink. Therefore, whatever may be introduced to restrict it, whatever instrumentalities may be employed that are right and reasonable and are simple in their use are entitled to our active co-operation. We have seen a

Freat " any extraordinary thince within the last lives" years. Another one is drawing upon ustifued this impulse of religion in the direct of the season of the control of the season of the control of the person and in the prayer unto God. This is worthy of our and in the prayer unto God. This is worthy of our of all who love to trace the operations of the human mind, its aspiration and inspiration, with the human mind, its aspiration and its aspira

every man away from it. He claimed that this done you take away man's intelligence, and the world goes oack to a bundle of forces. Natural law, without man, is mere barbaric brute force. That waich fructines natural laws was the power of man's mind. Mr. Beecher elaborated this view by a variety of illustrations, in which he claimed that in tracing the working out of the laws of nature man must be counted in as one of the chief. In that sense it was true that all things worked together for good to them that love the Lord.

SEVENTH AVENUE METHODIST CHURCH. Rev. Dr. Wild on "Faith and Confes-

sion." At the Seventh avenue Methodist chapel, Brooklyn, yesterday morning, Rev. Dr. Wid preached upon the subject of "Faith and Confession," taking for his text the tenth verse of the tenth chapter of Romans:-"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." In the course of his remarks the Doctor said :- It is true that every effort has a cause; but it is not true that

cause on the doorposts of their dwellings there was sprinkled the blood of a lamb. To-day, said the preacher, we come to celebrate a grander

passover, from our soul at the sight of the sprinkled blood of the Lamb of God on the doorposts of our hearts. The sacramental Sabbath, whether it comes in an The sacramental Sabbath, whether it comes in an American church or English chapel or Scotch kirk, is more impressive than any other Sabbath. Its light is honer, caimer, sweeter, its voices more tender, its touch solter, its memories more chaptened. Oh, this is the amethyst of days; this is the pearl of days; this is the diamond of days; this is the day of days. Among ten thousand million ages of eternity the 1st day of Marca, 1874, will be to you significant and memorable, "for this day shall be unto you forever a memorial."

There is something in such a scene to make one's heart tender, because it rehearses a death scene. Now, you know there is something very touching about a dying scene. But I am to tell you this morning of

about a dying scene. But I am to tell you this morning of

A DEATH SCENE

such as never before or since occurred. When we die we die for ourselves, and the crisis is alleviated by all kinds of ministry. Not so with Jesus. He died not for Himseif, but for others. He died in torture—the good for the bad, the kind for the cruel, the wise for the ignorant, the divine for the human. How tenderly we leel towards any one who has done us a great kindness, perhaps at the imperilling of his own life. How we ought to leel, then, towards Christ, the captain of our saivation, on the white horse, riding down our loes; but in the moment He made the victorious charge the lances of death struck Him.

This is a tender scene, because it is a reunion. How many lamilies there are that rejoice together to-day. All these Christians, moving in different circles, during the rest of the year will not, perhaps, know much of each other; but to-day we all come on one platform, and we make one conlession and we cling to one cross and we gaze upon one death angulan. This seems to me not like a church, this morning, but like

A GREAT FAMILY CIRCLE, and we join hands around the cross of Jesus and say "one Lord, one laith, one baptism, one cross, one Christ, one doxology, one heaven!" While I stand here it seems to me as if this communion table, only seven or eight feet long and three or four feet wide, widens until all the Christians of our denomination can sit at it; and still the table widens until all the Christians of our denomination can sit at it; and still the table widens until all the Christians of our denomination can sit at it; and still the table widens until all the Christians of the christians in the land of, all

or Master—the sole exclamation of love and adoration from Mary when she first saw her risen Lord. In a few forcible words the pastor laid before the listeners the explanation of the word "Master," as understood by the Christian. Nothing, he said, can be added to a diamond. It is pecriess among the geins. Thus it is with some of the words uttered among the vast waste daily thrown away. This word had crystaized in Mary's heart, and it came out without exertion and naturally when she saw Josus. We do not look upout the word "Master" with lavor; it arouses repugnant feelings within our hearts. Say the word to a siave and he has visions of chains and thraidom; say it to a poor, ill used apprentices and he will feel his brutal master's kicks and curis; name it to a sailor and he thinks of cursing and hard words. But there is no analogy between these uses and the Christian's feelings towards Christ. The sun is given to rule the day and is its master. But is it a hard master in cashing forth the sweet fragrance of flowers, in filling all the world with light and joy? It calls out the imprisoned blossoms, brings into being the dormant life of all the earth and restores a sweet liberty. A mother gives her commands to her little child—unwillingly, oftentimes, is she obeyed; but let the child grow up to manhood and strength and he forgets that she commands—serving her wishes becomes a loy and pleasure and a second nature. One may say, on first becoming a Christian, "I must be this or that, must obey all these rules and regulations." Jesus is not a hard master, but a loving and laithful friend. All else besides his law becomes harsh and ir some. So we do not understand the word "Master" as the world does; it has a sweet and loving sense to the follower of Jesus—it has no harshness, creates no feeling of slavery. With the his of Christian perfect life which the Christian emulates. With the perfect life which the Christian emulates. With christia may furnish material for the mind or a time, but it is power and purity are reco

THE GOSPEL ON THE PLAGSHIP.

The Meral Shipwreck and How to Avoid It-Sermon by Chaplain James J. Kane

defining the continue of the c The attendance at divine service on board the stanch iron triple-turreted monitor Roanoke, was quite large yesterday, and the congregation of blue jackets were not lacking in attention to the discourse. Chaplain James J. Kane preached and a marine officiated at the organ, the men lending the narmony of their voices to swell the chorus of praise. Mr. Kane took for his text the following :- I. Timothy, L. 19-"Holding (aith, and a good conscience; which some having put away concerning faith have made shipwreck. speaker gave an account of a deathbed vision, when apparently dying of yellow fever, in 1863, in Pensacola Bay. He spoke of the clear consciousness he possessed and of the final strug-gle, and the first feelings and surprise of the disembodied spirit; also the Meeting with the angel of death and the objects passed on the way to Paradise. The first view of the Golden City, the of death and the objects passed on the way to Paradise. The first view of the Goiden City, the Angels and heavenly music formed a very interesting topic. After the above rectual the chapiain stated that he had prepared this sermon on the moral shipwreck from what he saw in the above vision, and commenced with the assertion that the human faculties were the most interesting studies of our composition, were capable of being developed and enlarged by a systematic course of training, and would increase in power and magnitude far beyond human calculations. On the other hand, if they were neglected the trace of the Divine workmanship would be lost amid the run and wreck that would surely follow. The subject which the text unfolded was of a starting character, and the mind of every one should become aroused to the danger of the moral shipwreck. It was difficult to awaken men to the consciousness of the danger which lay before them. When the death knell sounded the alarm that the harbor of eternity was at hand, then men cast aside their infidelity and holsted the signal of distress. They found themselves without the heavenly chart, and their immortal souls became lost on the sunken shoal of sin and transgression. No signal will be recognized in the dying hour except the name which is written upon the leart of all believers, known only to the true children of God.

No signal will be feedghized in the dying hour except the name which is written upon the heart of all benevers, known only to the true children of God.

How pairif becomes shipwereted.

A combination of causes lead to this result. No man becomes suddenly wicked; it is by a gradual process, as illustrated in the case of delaulters and others. Neither, on the other nand, does any man become righteous by a sudden effort. A state of holiness is the product of many a weary struggle with the powers of darkness, see denial and the crucifixion of the fiesh. The speaker referred to several facts to prove how faith is shipwrecked. The cause of the snipwreck of faith, as described in the text, is, first, a careless way of living; second, mattention to the voice of conscience, &c. The chapiain here explained the faculty of conscience and quoted an extract from Webster, defining conscience. He also spoke of the relation of conscience to the other faculties of the mind, and gave the definition of conscience from the organ of God's law in the soul.

A brief reference was made to some of the faculties of the mind, such as the will, memory, imagination, judgment, &c. These faculties in a well regulated usind should be controlled by the will, and the will by the conscience, and ander this management there was no danger of the moral shipwreck spoken of in the text. He then spoke of the various forms of the moral shipwreck spoken of in the text. He then spoke of the various forms of the moral shipwrecks and treated upon eash. They were drunkenness, Sabbath breaking. Heenticusness, infidenty, blasphemy and iying. The speaker next showed how these shipwrecks could be avoided, and recommended the Apostic Paul's injunction. "To exercise our conscience dally, so we should be void of offence towards god and towards mau."

ONSEQUENCES OF THE WRECK.

In closing a reference was made to the fact that the human language failed to give full expression to the consequence involved in the text. An immortal soul shipwrecked for eternity! We have